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Miami University, Oxford O.
Two addresses delivered at Oxford, Ohio

AN ADDRESS,

DELIVERED AT THE INAUGURATION

OF

THE PRESIDENT OF MIAMI UNIVERSITY.

OXFORD, OHIO, AUGUST, 1841.

BY REV. HENRY V. D. JOHNS.

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A RELIGIOUS AND PATRIOTIC OBEDIENCE TO DULY CONSTITUTED AUTHORITY, A PRIMARY OBLIGATION OF AMERICAN CITIZENSHIP.

BRETHREN AND FRIENDS:—

I have selected the subject just announced for the occasion which has convened us. We are to witness the inauguration of the recently elected President of Miami University, an event peculiarly interesting and pregnant with hope for this seat of literature and art.

I shall detain you but a few moments, although the theme is so importune, that it might justly claim an extended development; but my motive for brevity, is the wish to afford the mind of this audience fresh and unwearied, to the address which will follow in the order of the exercises of the day.

Studious, however, as I am, of condensing what I have to say upon the subject just named, I am too sensible of the obligations which this occasion originates, to withhold the full utterance of my views. The season is favorable for considering just such a topic as has been proposed, for the very air which we breathe, as it wafts to us from every section of our land, the tidings of the day, tells the humiliating story of outraged rights, growing insubordination, and popular disregard for the salutary restraints of law. In times like these, how necessary is it to lift the voice and proclaim, that "a religious and patriotic obedience to duly constituted authority is a primary obligation of an American citizen?"

I stay not to prove the proposition which is now proposed to you; I should as soon think of attempting to demonstrate any one of the plainest axioms of science. The sentence on which our subject is couched, contains a truth which shines with a self-evident brightness, as clear and vivid as the stars of our national banner. We as citizens have entrusted the sacred deposit of our civil and religious liberty, not so much to the sword, the bayonet and the

cannon, as to the guardianship of written laws, divine and human. Obedience to these laws, and to the authority by which they are duly executed, is manifestly a primary religious and patriotic obligation of American citizenship; an obligation, the sacredness of which, can only be estimated by the unspeakable value of the interests at stake. What other nations have struggled for, and shed torrents of blood to secure, we profess to have obtained, and proclaim to the world, that we are a free, that is, a self-governed people; living with an enlarging national prosperity under the broad arch of just and e ual laws, derived from God and our own elective legislative assemblies. But what is the key-stone of this arch? I answer, a virtuous, healthy, and intelligent state of the national conscience, tenderly sensitive to the obligation of prompt and cordial obedience to duly constituted authority. So long as this lives in the breasts of our fellow citizens, we are safe, nor shall we ever blush at discovering that our confidence in republican institutions has been misplaced. But with a waning public virtue and a lax and easy conscience, in regard to the universal obedience to law which we should render, the key-stone of the arch of American freedom crumbles, ruin follows, and we are crushed as a nation.

Religion and patriotism, therefore, bind this obligation of obedience to duly constituted authority, upon the honor and the conscience of every citizen. We should drink it in, with our mother's milk and cause it to grow with our growth, and strengthen with our strength. In its preservation are involved our dearest rights, our most valued possessions, and hence the man who directly or indirectly, either by failing to execute, evading or insulting the laws of the land, contributes to the weakening of this obligation, should not only be viewed as a traitor to his country, but an enemy alike to God and man. In trampling law, he invades the general welfare; and in spurning the restraints of duly constituted authority, he assists either in driving society backward to a state of nature, or in urging it recklessly into despotism. These are the alternatives to which mankind must have recourse when divine and human laws and authority fail in protecting their dearest rights, society dissolves, or evokes, the iron sceptre of military despotism—either of these extremes, odious as they are, being justly esteemed preferable to a government of law in name, but of brute violence in fact.

I presume with sanguine confidence upon the moral and patriotic intelligence of this audience, in believing that they accord with me in these sentiments. The time has come when religion and patriotism must awake to the duty under consideration. The Christian patriot must ask, what are his responsibilities under the scriptural charge, "the powers that be, are ordained of God:"—"render unto Cæsar the things that are Cæsars;" "honor all men: love the Brotherhood; fear God; honor the king." The republican paraphrase of which is, "honor the government." And what are his bounden obligations under the great charter of the American Constitution? Has he no work to do when a spirit of evil import stalks abroad through the land, and threatens the very foundations of public order with wanton insult? Would to God that our fellow-citizens could be led to see that this obligation is no trivial matter, which they may respect or not, but one which is bound upon their individual virtue and honor. We are all interested in these inquiries; as it is a conceded point, that in our country, the stability and expectiveness of our institutions depend, under God, on the state of public sentiment—the aggregate tone of the thought and feeling of the nation.

Brethren and fellow-citizens, can we name a principle, which, if generally diffused and rightly apprehended, will be of sufficient energy, to ensure the success of the great scheme of government under which we live? A principle so energetic and conservative, as to render a government of law every where, in our schools, or sanctuaries, and in the state, a safer protection for the right of person and property, than a government of force? I believe that we have named this principle when we announced the theme of our address; and that it is to be found in the conviction, which should be lodged in the mind of every American youth and citizen, that it is his duty as a religious patriot, to render a cheerful obedience to every form of public authority duly constituted; and not only to obey, but to aid in sustaining such authority.

The state of our country, and the great experiment of government which is here being made, calls for the union of the wise and good of all names and parties; and for the concentration of their influence, in sustaining this principle and in placing it on its true basis, religion and patriotism. Our whole frame of government, and the entire structure of American society, proceed upon the

supposition that our citizens will virtually respect their own laws, and be ready to vindicate them when abused. We have solemnly assigned the power of making laws to our State and national legislators. The exposition of these laws to our judiciary, and the execution of these laws to the executive officers of our State and general government; and here I may observe, that these remarks are equally relevant to our ecclesiastical and literary institutions. The people of our common country have so decreed: but of late their solemn decree has been scorned and insulted. A doctrine has been promulgated in the high places of official power, and hastily espoused by the enemies of republican liberty, which virtually recalls these grants of power from our Legislatures, judiciary and executive; confuses and destroys the division and distribution of power, and bids each private cititizen, whenever he feels himself agrieved, take the law into his own hands, and interpret and execute it as he deems proper. A fatal, deadly doctrine this, specious and fascinating as it may at times appear, and defended by pleas drawn from the fancied necessities of the times; a doctrine dear to the heart of despotism, but over which, if allowed, the star-spangled banner can not long wave in peace.

It is not to be denied, that for some years past, the spirit of lawless insubordination has been on the fearful increase through our borders, and that all the officers of public authority in institutions of a civil or literary character have been conscious of a growing difficulty in the discharge of their public duties. Witness the impotency of the speaker's chair in our halls of national legislation; the confusion, and tumult, and gross personality in debate. The mouth of the pistol speaking, where the rule of order and the speaker's chair, should have been all that was necessary. Mark the effect of such example in our State legislative bodies. Behold the subjects of public justice torn from our jails, and executed by the populace; an important commercial city east of the mountains, for a day at least abandoned to the fury of a mob; a whole body of singularly deluded men it is true, but not for that, in the eye of our laws to be outlawed,—expelled from the state in which they lived. Recall the anxiety felt by the lovers of peace and order, on the eve of the elections of the last Autumn, multitudes of citizens going armed to the polls. Suffer me to point you to the unhappy relations of our government to the greatest maratime power

of the world, arising entirely from the disregard of a handful of our citizens for the sanctity of law. What are all these things, but signs of evil import—symptoms of a growing want of respect for the guardianship of law, and for existing public authority? And hence the remark, which may too often be heard from Maine to Georgia, that "the time has come when we want a stronger government." There is throughout our country, humiliating as is the confession, an increasing sense of insecurity in every right. Distrust is written upon the national countenance; and the American citizen is more respected and safe abroad in foreign lands, than in many sections of his own home.

Such is the state of our country at this hour, and the evil originates, where! but in criminal abandonment of the obligation alike of religion and of patriotism, to respect and obey duly appointed public authority. Our laws, what are they but the ordinances of God? And our public officers—dare we, with the Bible in our hand, regard them in any other light than as the ministers of God to us? Official station, the will of God to the contrary, notwithstanding, is less and less respected every day; and the love of order and of law is giving way before the hydra-spirit of liberty, so called, but of a licentiousness in fact.

The hopes of freedom rest upon the expulsion of these odious principles and practices, and upon the diffusion of a religious and patriotic sense of the obligation of every good citizen to render a ready and generous obedience to duly constituted public authority; for the national conscience seems to have become seared upon this subject.

In making these declarations, I am not advocating the exploded doctrine of passive obedience; or forgetting the principles so gloriously set forth by our forefathers in the Revolutionary contest, and by our Protestant Reformers, in their illustrious toils. Those principles are sacred, and sealed in the best blood that ever flowed in the cause of human freedom. I am urging the duty of obedience to *duly constituted* authority, authority *rightfully appointed*, the sources of which are found in the public will, deliberately expressed; our own selected, elected, instituted officers,—executing our own laws, and carrying into operation our own government. I am urging obedience to such authority, as enjoined upon us, alike by considerations of religion as of patriotism; for we can not render

to God the things that are God's, unless we render to Cæsar the things that are Cæsar's. As we are the most free people on earth, we need more than all others, a loftier than Roman virtue in our devotion to the sacredness of public authority. Hence, I call it a religious and patriotic obligation, one which descends from God and strikes its roots deep in our piety and love of country. We should therefore guard the energy and majesty of law as we would the apple of our eye. As a high self-respect is the only true foundation of character in individuals, and as the man who loses it is lost, so an elevated respect for their own laws and officers is the only basis of national glory; if it wanes, dishonor and ruin are inevitable, and the American eagle abandons her proud position among the armorial emblems of the older nations of the world.

But how shall this sterling devotion to the maintenance of public virtue be sustained? Whence springs the danger adverted to, and who are the parents of existing evils in the land?

There are those who will disingenuously tell you that we are indebted to the emigrants from other countries for those acts of lawless violence, which of late, have so abounded in the land. I view this change as utterly gratuitous. Fugitives from justice in other lands, who sometimes escape to ours, may be expected to be vicious and insubordinate; but, take them as a whole, I believe the vast body of emigrants now located among us, are as much, if not more, disposed to respect the laws, than numbers of our native born citizens.

Others attribute the evils we are lamenting, to certain distinctions, now allowed in conrts of justice, increasing the difficulty of convicting public criminals.

A third class trace the matter to the influence of the penitentiary system of punishment, and point with good reason to the facility with which convicts can abreviate their terms of confinement, by artfully arranged appeals to false sympathy in the bosom of the executive. And I am free in expressing an utter want of confidence in this mode of penal judgment. It is not to be compared with the English method of transportation for life, either in humanity to the convict, or in just consideration for the virtuous portion of society. An experienced keeper of one of the best regulated penitentiaries in our country, informed me that of some hundreds of cases which had been under his charge, but three or

four even seemed to give any hopes of moral reformation. When released from confinement, how uniformly do they return to crime; and often with a malignity which would seem to show, that instead of having the one demon expelled from their bosom by the discipline of the cell, seven wicked spirits, more abandoned than the first, had entered in and dwelt there. Solitude has never yet been known to mend the morals either of the monk or the convict, while enlightened Christian legislation, points to New South Wales, with its schools and churches, founded by transported colonized convicts. What is there to prevent the United States from adopting a similar plan. But while we admit the evils of the penitentiary system of punishment, view with abhorrence the practice of bringing the work done by convicts into market, to compete with the products of the labor of our honest and virtuous mechanics, and expect nothing but an increase of crime, so long as the present mode is continued, we must look deeper for the cause of the spirit of violence, than these cases will justify.

Others are ready to accuse the literature of our country, and especially the periodical forms of it, which are said to be secular, imaginative, demoralizing, and to lack the ingredients suited to make us a sober, thinking people, familiar with great principles, in morals, politics and religion. But while every virtuous citizen must regret the too frequent abusiveness of the press, especially in times of high party excitement; reflection and observation may suggest to him the idea, that in a government like ours, the freedom of the press is the safety valve of popular excitement, without which ruinous explosions would be inevitable; and that while much that is pestilential flows from these fountains, salutary streams are also to be seen. If the literature of our country is occasionally disgraced by alliances with immoral and pernicious principles, it is certainly also a powerful auxiliary to the cause of truth and order.

But in reference to these, and other causes as they are called, of the evils of insubordination in our country, it is probably nearer the truth to say, they are not causes, but effects; signs and symptoms of a disease which lies deeper in the social system.

I trace the evil to an infidel perversion of the very spirit of our free institutions, which, for years past, has been insidiously diffusing itself through our whole social system. First, relaxing parental

authority, and the just government of the domestic circle; entering next our schools and seminaries of learning, depressing the authority of the teacher, and elevating the independence of the pupil; thence passing to our ecclesiastical bodies, turning aside the ancient discipline and overturning the ancient creeds, confessions and forms of faith and worship; swelling out in proud and angry controversy, and afterwards flowing in mischievous malignity over the surface of the political world, the vast mass of the public mind and sentiment. Here is the evil which now threatens, and more than threatens the peace and order of American society. I call it a false, infidel notion of liberty, derived not from the word of God or the Constitution of our government; but from a perversion of the spirit of our free institutions, born in revolutionary France, but fostered now in America, and which, I fear, as a desolating popular delusion, will yet bathe the world in blood, before it is hushed to rest; for, if this destructive and delusive error reaches maturity, government ceases to exist, and the civilized world will hold America responsible for the results.

I should be happy in being pointed to a single form of authority either domestic or social, civil or ecclesiastical, natural or conventional, state or national, which has not been weakened, or at least shaken by its influence.

The parent laments the growing difficulties of domestic discipline, and the master the loss of necessary control over his apprentice. The child, too, early asserts his liberty, and grows up a stranger to the habit of obedience; while the apprentice is but half taught the art which he was too free to receive at the humiliating cost of the necessary subordination. It almost seems that those restraints which were once thought salutary, now serve but to teach mankind insubordination. Easy facilities for obtaining divorce, invite to the frequency of appeals for unclasping the marriage contract; while the chartered rights of investments dedicated to benevolent and literary purposes, are allowed to be alienated or invaded; and of course, a large artery of pious benevolence is likely to be hermetically sealed.

Teachers of youth are painfully conscious of accumulating perplexity, and lose much time in sadly ineffectual discipline which might, under better influences, be appropriated to instruction. Teachers used to be called school masters; but now, the name is

offensive, and the salutary authority which the name imports, is intolerable; it must give way to moral suasion, and all those appliances by which education may be conducted without injury to the fiery independence of the pupil, and in keeping with our free institutions. The teacher must be humbled at every step, for fear of breaking the spirit of his pupil; just as if the lesson of obedience was not the first that should be inculcated, and the last to be neglected, in forming the mind of American youth! No man can be fit to govern, but he who has first learned to obey; and none are competent guardians of such liberties as we enjoy, who are not convinced that a religious and patriotic obedience to duly constituted authority, is a primary duty of an American citizen.

Thus might I go on, tracing to the same source, viz: false and vicious notions of liberty, the endless divisions in our ecclesiastical bodies. Time-honored and long-tried creeds and confessions of faith are now rashly thrown aside as trammels of free inquiry;—the authority of venerable experience is disregarded, antiquity is the broad target of universal abuse, and forms and usages of religious corporations, proved to be salutary by the evidence of their advantages rendered throughout a long tract of time, must stand aside and give place to individual discretion. The principle of restraint, so necessary and so salutary, that there can exist no government without it, is increasingly odious to minds intoxicated with this spurious spirit of liberty, and is beginning to be viewed as incompatible with freedom.

I submit it to every dispassionate and reflecting mind what, under such influences, can we look for in the mass of the community, but frequent violence, insubordination and disregard for wholesome law and public authority; in other words, fearfully rapid strides of liberty towards lawless licentiousness; when parental, scholastic and ecclesiastical authority are broken down and trampled in the dust? If the discipline of the family, the school and the sanctuary of God is relaxed, what of evil may we not expect in a country and under a government like ours? If our youth grow up strangers to that wholesome restraint which trains the mind to habits of order, said to be heaven's first law, what has the teacher to expect when that youth is transferred to his care? And if, during the period of academic and collegiate culture, that youth refuses the measure of control so indispensable at this season, and passes from the col-

lege to the world, a perfect novice to all principles of obedience to authority, what has society to expect from him? Will he, who has been lawless from his very cradle, be a law-loving citizen, when surrounded by the tempting popular evils of our day? No, my friends, we are not so weak as to look for such changes of character. The parent was to that youth God's representative on earth; filial respect, which is the foundation of respect for God, was wanting in that mind. Religion has but little to hope for there. The teacher in vain interposes his authority over such mind, and powerless are the laws and institutions of society in subsequent life. False notions of liberty running through the various social relations, and striking first at parental authority, are now effecting this lamentable abrasion of public order. Hence the caustic sarcasm of that powerful writer, Isaac Taylor, "that 'excellent liberals' of England who visit America, return home 'as excellent Tories,' i. e., monarchists."

Am I in error in allowing the painful apprehension, that we must repair to the family and to the school, to the college and to the sanctuary, if we would view the beginnings of those evils to which I have adverted! Is it fact, or mere idle imagination that the youth of our land are less carefully trained to a prompt obedience to their parents than they ought to be? And is parental control as long continued over them as it was formerly. Has not the sagacious enemy of God and man taken an artful advantage of the Christian institution of Sunday schools, which have done so much for the world, and tempted the parent to relax his own *personal* vigilance under the impression that the Sabbath school teacher would supply the deficiency? Do not the facilities of self-maintenance, so universal in the West, too early allure our young men from the guidance of the parent's eye, and the restraints of the parent's authority? Is not domestic insubordination more common than it used to be, and too little co-operation extended to the teachers of youth in carrying forward wholesome discipline? The facilities of education in our land have rapidly increased for some few years; but have not discipline and authority decreased? I hear but one voice from the band of teachers East, West, North and South. I view them as occupying a post of unsurpassed difficulty, and as contending more with the growing perplexities of discipline, than with all other obstacles that can be named.

The theme of our remarks, therefore, is one of incalculable interest to them as Christian patriots, and friends of science. Their happiness in official duty, their ability for usefulness, and their fond hopes for the future prosperity of their pupils, are all implicated in the principles for which we have been contending. Under God, much depends upon the kind, yet unbending firmness of this most important class of men. While I must point first to the family as the fountain, alike of the evils of insubordination, as of the cure of these evils, I would in the same breath, respectfully appeal to the body of American teachers and professoss, as having a fearful responsibility lodged in their hands. I rejoice in the formation of the association known as the Western College of Professional Teachers, in confident hope that it will more justly define and elevate the position of teachers, and strengthen their *authority*. But I long to see them every where "suaviter in mode et fortiter in re," urging and insisting upon the duty of order and subordination; training the youthful mind to right habits on this matter, and carefully resting this duty upon its only true basis, religion and patriotism. Wretchedly will they acquit themselves to God and the State, unless they educate their pupils in obedience as well as in mental vigor; in habits of order and sacred reverence for law and public authority, as well as in the elements of polite and useful learning.

I would here venture to give utterance to the hope, that the priciple for which we have been contending, may be held sacred by the patrons and officers of Miami University—that parents and guardians may remember it in their support of the Faculty, and that the Faculty may respect it in their administration of the affairs of this seat of learning; regarding themselves as doing incalculable damage to the youth of our country, if they cultivate their minds even to the very highest degree, and yet fail in the cultivation of the finer qualities of the heart and the conscience; and so send forth their alumni as so many Catalines, to defy law and trample upon authority; or as doing lasting, noble service to these youth, if they dismiss them, to the high vocation of American citizens, embellished with the learning of early and of later times, strengthened with the might of sound knowledge, and qualified themselves to govern, by having first learned to obey. I look, then, first to the family, next to the church of God, and to the District School, the Academy and

the College, to educate the national conscience, and elevate the national mind and heart.

I would not have the American parent lead his child to the altar, after the example of the ancient Carthagenian, and there swear eternal enmity to a foreign foe; but I would have him point his offspring to the examples of the illustrious leaders of the Revolution; to such men as the immortal Washington, Hancock, the elder Adams, Robert Morris, Patrick Henry, and others, whose every pulse beat strong with the purest love of liberty, but ever defined that liberty to be, the government of wholesome law; and with such men in view, teach them that they live in a land of which, to use the word of Vattel, "liberty is the soul, the treasure, and the fundamental law," and that consequently their great duty is, to identify their own honor with that of their country, and their own respectability with the sacredness of every form of public authority duly constituted, regarding the honor of their country, and the majesty of her laws as the vast ramparts of her freedom.

If this obligation of religious and patriotic obedience to public authority could be universally diffused in families, in schools, in seminaries and colleges, and also in our ecclesiastical bodies, the moulds of the national sentiment, I should have no fears for the destinies of our beloved country. With it at the helm, I am willing to trust the characteristic ardor of American youth; I would freely fan its flame, nor fear its excess; literary and scientific ambition would be safe; since if the candidate strove, he would strive lawfully, nor wish a single honor which he may not honorably win. With it, political ambition is safe, the gross personality, and the virulent abusiveness of the party press would be checked, for obedience to laws and constitutions would ever check the inordinate aspirant. With a tender and honorable sensibility to the majesty of public laws and authority, I have no apprehensions on account of the influx of foreigners to our shores, but would rejoice to see our country open wide her capacious bosom, and give the stranger a welcome so warm and cordial, as to melt him at once into union with the native born citizen, and fill him with generous attachment to the land of his adoption.

I have no forebodings for our free institutions, so long as love of order, and devotion to the preservation of public authority take the lead, animated and sustained by the solemn sanctions of religion,

and the noble breathings of patriotism; but if these give way and recede before the frenzied forms of lawless violence, we as a people are gone, and the hope of the world will expire, or faintly live, amid the dying embers of American greatness. I seem to view the genius of our country, looking from her lofty sphere with calmness and composure mingled with pity, on Europe in arms, and Asia and Africa in chains! In her fair face not a single feature indicates the least apprehension. But when her eye turns from abroad and traverses the moral and political aspect of our land, the expression of conscious security is exchanged for one of deep anxiety. I read in her countenance the warning which seems to say, *No foreign weapon can* ever inflict a mortal wound upon the vitals of American freedom, but may the God of nations save us from the inglorious grave of national suicide!

APPENDIX.

The extracts which follow, the author introduces from a tract entitled, "Religious Education," written by the Rt. Rev. Bishop Meade of Virginia. The whole tract should be read by every American parent, and by none with more prayerful consideration, than by those who live in the West.

"The most abject and disgraceful of all vassalages is that of parents to children. And how often is this seen when the child can scarce speak to issue its commands. That perpetual activity which belongs to children is ever in exercise to do mischief, and whenever parents yield up their authority there is no remedy for it. The parent, it may be, commands, but the child heeds not, and, as usual, disobeys. The parent, it may be, exclaims, surely my child, you were never thus before; when, in truth, the child is always thus, and the parent has been guilty of a falsehood in the presence of the conscious child, and how can the child respect such a parent. If the child wants any thing, no matter how improper, it must have it, or a violent burst of passion, perhaps a blow at the parent or the nurse is the consequence, and in all probability it then gains its point. Thus, at an early age, does it become a trouble and disgrace to its parents, and an annoyance to all around. Thus

does the spirit of rebellion grow with its growth and strengthen with its strength, and when the age of reason arrives, the poor child is a complete slave to self-will and passion. What will bribery, persuasion, argument, now do towards the establishment of parental authority? Had the father and mother began betimes, while there was hope, to exercise the Heaven-ordained authority, that authority would have strengthened with exercise; and the habit of obedience in the child would have been confirmed more and more, until the full grown man would have been counselled almost as easily as the child was governed. Much to the point is the anecdote of the milk-woman, who gentling the little calf which stood at her side, raised its forepart from the ground. The same was done each morning and evening, and although the calf continued to grow, the task increased not in difficulty; no, not even when it became the full grown ox. And why? Because her strength and skill increased by exercise, while the docility of the animal also increased with years, and his size and weight proved no obstacle; for, by habit, he lightened the burthen, raising himself up from the ground. Now if such be the spirit of obedience in dumb brutes towards their owners--if the ferocious beasts of the desert can be brought into complete subjection to those who use the needful discipline--surely, by the blessing of God on the prayerful, persevering, and judicious efforts of parents, little children might be subdued and made obedient to those who are over them in the Lord. Yes—thank Heaven—this is no doubtful point. Instances there have been where not merely fathers, but mothers alone, have acquired this early ascendency, keeping it during life, and been loved, honored, and obeyed by those unto whom their word was law. Especially has this been the case, where the mother, bereaved of her husband, and the children of their father, the whole duty has devolved upon her. That God, who in withdrawing from the human body one member, or the human soul one faculty, usually adds increased power to the rest, is ready to doubt the authority of the widowed mother, and make her equal to both parents. I knew one such in days that are long since gone; tender and kind she was as ever mother, though firm and resolute when occasion required. With a steady hand she held the reign over one and all of a numerous household of sons and daughters, as though she was the vicegerent of Heaven

in her family, and she was loved, honored and obeyed, to her last expiring breath. That mother had a son who went to a distant seat of learning in the land, and there was soon misled by the designing; and following the multitude, though only for a few short moments, signed an instrument which sent him home under censure, and under circumstances, too, which strongly tempted him to put on the proud rebel, and refuse the acknowledgment of error, the only condition of his return. But that mother, though mild, yet firm as she was wont to be, bade him go back and make atonement for the evil committed; and he went and confessed his fault, and still lives, to exhort other parents and other sons to go and do likewise. At the risk of egotism, the author will state, that his own case is the one alluded to. At the age of seventeen, he left for the first time the house of the best of mothers, to go to Princeton College; and with the sincerest resolution to fulfil all her anxious wishes in his behalf. Towards the close of the first session, some very unworthy young men were dismissed. They contrived, however, to impose upon the great body of the others, and induce them to believe that they were most unjustly and cruelly treated. What was called a petition was gotten up in their behalf and offered for the signatures of the rest. Great numbers signed it, scarce knowing its contents. It proved to be such a one as the Faculty could not with propriety listen to, or allow to pass unnoticed.—We were required to withdraw our signatures, and it was so managed by the leaders of the rebellion, that the College was broken up in confusion, and all returned home. It was then that I felt the excellency of maternal authority, which great numbers felt not, for they did not return. Soon after my return, my thoughts were seriously turned to religion and the Gospel ministry. How otherwise with me it might have been, had I been permitted to take my own way, God only knows. As a warning to the young men of our land, let me say, that it required nearly thirty years to repair the injury done to that institution, by that proceeding of unreflecting and misguided youths. Let me warn them to beware how they ever assemble together for the purpose of consulting how to redress the supposed wrongs of their fellow-students, and above all, how they set their names to any instrument purporting to be a condemnation of those in authority. Very seldom indeed will the Faculty mistake in their judgments concerning those who

are the subjects of discipline. All of those for whom the petition alluded to was offered, proved to be most unworthy characters, and in my many and extensive journies throughout the length and breadth of our land, since that time, I have met with very many of those who were most zealous in the cause, but never with one who did not regret and condemn the part which he had taken in it.—On this subject, let me say one word to parents, in behalf of the schools and colleges in our land. Heavy indeed are the complaints of teachers and professors against you in this respect. I hear them wherever I go. You are considered as the great obstacles to the right government of youth in our literary institutions of every grade. Those who have charge of your children declare that you withhold your support from them in the most trying emergency; that your blind partiality to your sons leads you to receive any statement they may make, or your false views of discipline lead you to paliate, if you justify conduct which is perfectly inadmissable in a well-ordered institution. They declare that it seldom happens that a youth is dismissed, without finding in the parent one to justify him and condemn them. In illustration of the great laxity of authority in some parents, and the most unjustifiable sentiments of others, I would mention that I received from undoubted authority concerning three youths in one of the distant colleges in our land. A short time after one of them had reached the college, he violated some law, and was reproved by the professor. He wrote to his father that the professor had insulted him. The father immediately took up his pen and wrote, "my son, go and purchase for yourself the largest cane in the place, and break it over the professor's head." The other two wrote to their father that after having tried the college for a few weeks, they were not pleased with it, and without any permission had moved to another college, and had taken up their lodgings in a tavern. Thus it is that the sons, not the fathers, choose and change their colleges at pleasure; and thus it may come to pass, that our colleges, instead of being nurseries of patriots, and warriors, and statesmen, who have, as of old, learned to command, by first learning to obey, may send forth lawless rebels, and daring revolutionists, to subvert the fair fabric of this noble republic.

"On the subject of correction, the author wishes not to be misunderstood. While he professes not to be wiser than Solomon;

while he has no sympathy with that new system of moral suasion which entirely rejects the rod, which connected with reproof gave wisdom of old, yet he hesitates not to say, that must be a badly managed family, school, or society of any kind, where the rod is much used. It should be chiefly used, when required, at an early age, and that for the purpose of establishing authority. But seldom need it be resorted to afterwards, where right government is adopted, and then chiefly to show that if necessary, it must be used.—Let that be well understood and seldom will it be needed. It may not be amiss here to say, that far the greater part of the scoldings and corrections of parents are decidedly injurious, from the manner in which they are done. They are of such a nature as may provoke, and not subdue, the rebellious spirit or the evil temper. When the rod is used, it should be though not angrily and furiously, yet so decidedly, and in such an effectual manner, as to show that the parent will be obeyed."

ERRATA.

In the introductory notice, last line, read "MACDILL," instead of "MAEDILL," also, fifth line from bottom, read "McMILLIN," instead of "MILLIN."

Page	seven,	line	nine,	read "important," for importune.
"	"	"	26,	" "in," for on.
"	8	"	17,	omit the "a" before the word waning.
"	9	"	18,	" "effectiveness" instead of expectiveness.
"	"	"	25,	" " our" for or.
"	10,	"	4,	" insert a comma, instead of a period.
"	11,	"	21,	" omit the "a" before the word licentiousness
"	12,	"	20,	" "charge" for change.

INAUGURAL ADDRESS OF DR. JUNKIN.

GENTLEMEN OF THE BOARD:—

FELLOW CITIZENS,—You expect of me, at this time, some declarations relative to the functions of that office, with which your partialities have now formally invested me. This expectation is reasonable and right. It is reasonable that, the end being designated, and the agency being constituted, some exhibit should be presented of the principles, by which the latter proposes to accomplish the former. Concurrence is indispensable among co-operators; for, if it do not exist, there must necessarily occur counteraction, opposition, and loss of force. But in an extended and liberal system of education, not those only immediately employed in the labor of teaching are operators, but the whole community. You, Gentlemen, are fellow-laborers with us. This vast concourse of our fellow-citizens have some agency to execute. The legislature of the Commonwealth indirectly exercise an important supervision. Every parent, guardian, or friend, who may send a diamond hither to be polished, has a deep interest in the work, and his knowledge before hand of the means of its accomplishment, may enable him greatly to facilitate the operation. There must be, to the production of the highest possible success, a universal concurrence of the whole mass of society. The humble agency of the wash-woman is, relatively, as necessary as the signature of the Governor to an important bill; the patient labor of the wood-cutter as indispensable as the sedentary, care-worn toils and spirit-exhausting vigils of the professor. If, therefore, there be no mutual understanding among this multifarious agency, collisions must occur, and the efforts of one be contravened by the inactivity or contrary action of another.

But it is also right that every servant of the public should forestall his accountability, at least so far as general principles are concerned. Public employment, where man is free, is always the

result of agreement, compact, covenant; and the mutual understanding of the parties is indispensable—at least, it is highly conducive to the fulfilment of their respective engagements. Let every public agent, and especially every professional agent, have clearly defined his field of labor—the exact service to be performed;—and let him with as explicit clearness, sketch out his plans for accomplishing it, then may we expect undisturbed action in the social machinery, and a perfect combination and concentration of all its powers towards the one grand result.

Let me not, however, excite expectations which I do not mean to meet. It is not my design, on this occasion, to discuss the general subject of education; nor to agitate any of the various questions concerning the relative importance of its particular branches; nor even to describe, to any extent, the methods intended to be pursued here; or to remark upon those of any other similar institution at home and abroad. These subjects, important in themselves and in their bearings upon the great end of education, I think it advisable to pass by for the present, and that for two reasons. First—because they have all been discussed; some of them very extensively and very ably; and I should probably add little to what has already been said, and well said, by others. But my principal reason is drawn from the magnitude and importance of another subject which lies beyond these, and runs deeper than them all.

Every person who has been in a school but for a few hours, and has kept his eyes and ears open, must have perceived, that in the order of nature its government stands first, and, in importance, is transcendant. It matters little what be the methods of teaching and what the branches taught, if there is no government, there can be nothing done efficiently; whereas great defects in method and deficiency in matter, are often overruled and counteracted by a happy tact for government; so that you will find the success of a teacher, very often, vastly disproportionate to his talents and attainments in learning. Every good school is a monarchy, but of the patriarchal character. Now a monarchy is the best of all governments, if the monarch be a perfect moral being. The sceptre must be swayed by the hand of benevolence. The monarch must be an incarnation of *love* and *decision*; the absence of *decision* produces anarchy, the absence of *love*, despotism.

But now, if these things be so in a school—if government here among children, is every thing, how much more important in a College of young men, where budding ambition ill brooks restraint, and where genius, sometimes real, but most frequently imaginary, claims exemption from the ordinary trammels of law! If self-will, that enemy of all that is good, is difficult to repress in the child of ten years, how much more difficult in the child of twenty;—espe] cially if the intermediate ten year's training have been under the anarchist system, which makes the will of the governed, the rule of administration!! From the infant-school to the university, the prime difficulty in every literary institution, lies in its government. If that be well conducted, every thing else can be easily accomplished. No difficulty can well arise where the end is plainly pointed out, the means specifically arranged, and all concerned perfectly acquiesce in their application. I therefore invite your attention to the subject of most commanding interest to this institution—viz: the principles on which it is to be governed. But as I believe in the absolute unity of moral truth; and as we are bound to exhibit it to the utmost of our capacity, and thereby to do as much good as possible by our labor, I propose to present the doctrines I hope to practice in a free and detatched form, easy of application to all modes of government, and proceed accordingly to consider, THE ORIGIN, UNITY, AND POWER, OF MORAL LAW.

By *moral law*, I understand the rule according to which moral beings act. As in physics a law of nature is the mode of influence, so in morals the law is the rule of action.

Now, if in the department of natural science, we inquire for law, we are limited to a single method. We can discover the laws of nature only by the observation of phenomina, or facts, as they occur. *Experiment* as a source or means of discovery, is *observation* preceded by the voluntary action of the observer, with a view to bring about the facts. But whether the philosopher himself cause the facts to occur, or they occur by the agency of nature simply, is a matter of no concern as to results; it is *observation* still, and nothing but *observation*. Whether Newton saw the apple fall from the tree spontaneously, or whether he or another person threw it upward and observed its descent, is entirely indifferent as to the discovery of the law of gravitation. It is *observation* that makes the discovery, and that power of the mind by which we trace resemblances, that

is, mark the agreement or disagreement of things—and this is the leading natual faculty of the human spirit—it is this that enables us to classify the facts of observation and thus to acquire a knowledge of physical laws. These laws existed before the observer opened his eyes. Apples fell from trees prior to the days of Sir Isaac, and the lever was used a thousand times in constructing Noah's ark, long before the philosopher of Syracuse demanded a fulcrum as his only postulate for lifting the world. Existence precedes observation and consequent discovery. All human science is but the faint reflection of Divine knowledge, embodied in things that are. All man's knowledge of physical laws is but a fugitive page torn from some one of the volumes of divine legislation. God alone is the author of nature's laws. He only can legislate for the universe of matter.

And is mind less dependant on its Maker? Is the ethereal spirit, because more active and like its Creator, less under the control of laws? And are these laws less the emanations of the Divine will and power, than those of matter?—or their discovery more difficult, or their origin more occult? Far from it. The dependence of the intellectual and moral world on him that formed the body and fashioned the spirit, is as perfect and absolute as that of matter; and the laws of its action are no less an emanation of the Divine will and power. The methods and means too of discovery here are not less obvious.

When the moral philosopher would know the laws of the moral universe, he proceeds precisely as the natural philosopher does,—that is, by *observation*. He opens his eyes upon the vast field before him; he notes the facts as they exist; he marks their sequences, or orders of existence; these he arranges and classifies; and when his class of facts is sufficiently numerous to constitute the basis of a firm belief that such is always the order of their occurrence, he, like the student of physical nature, has discovered a law in the moral world. For example, he observes that the son who treats with disrespect his parents, soon falls into vices and follies innumerable, prostitutes his talents, dissipates his fortune, the product of parental industry and care, reduces himself to beggary, destroys his health and dies before his time. He notes similar facts in other instances, and, having classed these together, deduces the general conclusion, that the moral law of man's nature requires

children to honor their father and mother under pain of shortening and embittering their days. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it."*

Again he observes a young man regardless of the sacred institutions of religion,—he contemns the sanctuary of God and treats the systematic instructions of the Sabbath with scornful neglect. This young man is soon seen in evil company; his manners are corrupted; he becomes idle and dissolute; his animal appetites having not the ordinary checks, take command of him;—those principles of his being which should be governed, themselves assume the reigns and govern;—his course is downward and the end is destruction. Another, and another, and yet others, he notes, where similar antecedents precede similar consequents; he classifies these and is shut up, according to the Baconian mode of philosophising, to the conclusion, that where there is no fear of God before men's eyes, they are hastening to destruction—disregard of religion leads to corruption of morals. Here is a law of our moral nature, the knowledge of which we acquire by induction.

But now, these laws existed before the moral philosopher, who discovered them. His discovery is no more the creation or establishment of moral laws, than the discoveries of Archimides and Newton, are the enactment of physical laws. The law exists prior to its publication—it exists in nature, physical, intellectual, and moral. But nature—what is nature? What but the sum of properties, attributes or qualities of any thing and every thing! And whence these qualities, attributes and properties? Are they not all from the great Author of nature? Is *being* any thing more the creature of God, than its attributes are? And do we know any being but by its qualities? If, then, the knowledge of the properties of matter is to us the science of its laws, which laws exist independently on, and antecedently to, that science, must it not be so also in regard to mind and its properties? Must not, therefore, the properties of our moral nature, the knowledge of which is to us the science of morals, exist independently on, and antecedently to, that science? If the laws of matter have their origin in the will of Him who produced it, must not the laws of mind, intel-

* Proverbs xxx: 17.

lectual and moral, originate in the will of him who created it?—None but the Creator of the physical world could establish the laws of its government. None but the Creator of the moral world could establish the laws of its government. Yet these laws differ as do the respective natures of them.

Those of matter may possibly all relate to the methods by which it is moved; those of mind may possibly all relate to the modes of its activity. All that is important to my present purpose, is to show, that there neither is nor can be any other origin or source of moral law than the will of the great moral Governor. And this, I trust, is manifest from the analogical argument here presented.

The same may be inferred also from the analogies of human legislation. There is a legislative power in every civil government; and its location determines the character of the government. If it be placed in the same hands with the executive power, then is that government a despotism, and there is no guarantee for freedom. If it be placed in different hands, and independent on the executive power, then is that government not despotic; and if the legislators are selected by the subjects of law, then that people enjoy civil liberty. But be the location where it may—or in other words, be the form of government what it may, the characteristic of legislation is one and the same; viz: this, *the expressed will of the legislative power, is law.* The will of the autocrat is law. The will of the aristocracy is law. The will of the representatives, assembled in legislative council is law. Every where, and under all forms of human government, you find laws emanating from the *will* of some person or persons invested with power. This plainly intimates that the general sentiment of mankind has sanctioned the principle for which I contend. There is no other source and origin of moral law, but *the will of God.*

Moreover, the various attempts of human reformers of law—those men who have appeared in dark periods of the world, and recalled their countrymen to something like civilization—their attempts to give the sanction of Deity to their legislation, show the common belief, that the foundation of this principle is laid in truth and nature. Minas, the Cretan law-giver, pretended the sanction of Jupiter to his laws; Lycurgus appealed to the Delphic Oracle, and Numa Pompilius to the nymph Egeria. That these and others of the same character are fabulous, detracts little if any from their

force as an argument in point; for they evince the general conviction of mankind, that law originates from supernatural beings; and they accord with the testimonies of true history as delivered to us by the Hebrew Law-giver. To all these deductions agree that simple but sublime declaration of our Saviour in the days of his flesh, "My meat is to do the will of him that sent me, and to finish his work." This he also inculcates in the prayer, "thy will be done on earth as it is in heaven," plainly and forcibly implying that the *will of God* is law every where throughout his universe. The brightest seraph that burns in the courts above, and the humblest of our apostate race, are equally bound to do the will of God. Here is the foundation of power. Hence the outgoings of those influences which govern the world.

By *the unity of moral law* is not meant that all moral beings have the same degree of knowledge and responsibility—that the divine will is communicated equally and alike to all. On the contrary it is notorious that the extent of its display is exceedingly various.—Scarcely any two individuals can be found who would settle the scales of knowledge in a perfect equipoise. And it is equally obvious that as men's opportunities and knowledge are, so are their responsibilities. But what I do mean is this: that in all its modifications—in all the multiform aspects in which it can be viewed—amid all the interminable diversities of human condition, yea, and of angelic nature too, to which it is applied, the moral law of God contains the simple principle, that actual compliance with the will of God secures and shall secure happiness; and the neglect or refusal to comply imposes misery. Upright action—action according to the will of God, and because it is the will of God, is uniformly connected with enjoyment and life; and the contrary leads to death and woe. This is the essential nature of moral law. It holds out reward and punishment, and without both of these it would not be law at all; it would be mere counsel or advice. Here is the fundamental principle of all morality. Here is the original conception, without which no man has any definite notion of duty or of sin; of law or of government. Here is the central point of the moral universe, where stands Jehovah's throne, and whence radiates all the forces which sustain and regulate the movements of created intelligences. Hence they issue forth in countless millions to fulfil his pleasure, to do the *witl* of him that sends

them; thither they return to render their account, and be judged according to the will of God.

Such is the grand principle of unity in morals. It is obviously a matter of little concern what external things constitute the test of obedience to man or angel—whether it be one or one thousand acts—whether the moral creature have laid upon him one or one thousand requisitions—whether a man's knowledge of his Maker will be limited to a few things, or extended to many things—whether he be born and die in a pagan or in a Christian land—whether the moral agent be a man or an angel—whether Lazarus or Gabriel—the question submitted is, whether he will comply with *that* will of God which *is* made known to *him*. The extent of his knowledge may and must affect the *degree* of his reward or his punishment as the case may be; but the *character* of his account and final destiny is determined simply by his obedience to the will of God. This one principle pervades all intelligent creation of which we have any knowledge. In the regions of celestial light, obedience to the will of God, secures, increases, and perpetuates the felicities of the blessed. In the world of woe, disobedience to the will of God, aggravates, increases and perpetuates forever the wretchedness of the lost. In the intermediate world which we inhabit, it is and ought to be the duty and privilege of all men to bow submissive to the will of high Heaven. Every peculiar relation of life has its peculiar duties. These duties are taught and enforced by the moral power within us, the moment the relations are distinctly perceived. All the power of conscience to moral duty results from the instantaneous deductions of reason, upon the perceived relation, that it is the will of God. He constitutes the moral relations of man to man, and man to his Maker;—he establishes in the bosom of man the power of conscience, of which he alone is Lord, and thus secures the result of all holy intelligence bowing submissive to His will. Here is the one, all-pervading principle of moral law, the grandeur of whose simplicity thrills the bosoms of angelic hosts; while it prostrates in profound reverence the consciences of men on the earth, and flashes upon the realms of darkness and of death that terrific thunderbolt of Heaven's vengeance—YE KNEW THE WILL OF GOD, BUT DID IT NOT.

THE POWER OF MORAL LAW, like all other kinds of power, can be seen and known only in the results of its exercise. Physical force

can be known only by its effects; and measured only by the proportion of its effects. There is no absolute rule of measurement; it is all relative. And this remark is equally true in physical, intellectual and moral science. The strength, force or power of a man's moral principles, of his mental faculties and his physical frame, is measured relatively either to their effects when exerted, or to the corresponding qualities in other men. This is the foundation of that form of speech in all languages by which we draw comparisons, which trimmed off a little become metaphors. Thus, "The righteous are as bold as a lion"—"Judah is a lion's whelp." Here metaphor and simile are used to describe relatively, the courage and strength of man. The lion's boldness and strength is the measure of man's. Just so modern engineers describe the power of an engine, by comparing it with the vague measure of a horse's power. But none of these reveal any secret of absolute power; that lies hidden from all human eyes. The original conception of power in the mind of man is relative; it springs up on the view of a change produced by one thing upon another, and so it abides. Beyond this no researches of philosophy have ever advanced a step—an absolute measure of power is not among the inventions or discoveries of human genius.

Thus also as to our mental faculties. Their strength is known only relatively. The productions of genius are a measure of its capacity, but very defective. Slumbering energies there may still be of which we are ignorant, and must forever remain ignorant, unless they shall be embodied in actions whose results come under our observation, and thus afford the evidence of their cause and the means of comparison with other men; that is, of *relative measurement.* There is no absolute measure of mind.

Equally mercurial and intangible are the moral elements of our constitution. Indeed they are more so; because of the derangement which sin has introduced into this part of our system. This is the source whence issue all that debase and enfeeble the powers in the other two departments; and we may reasonably expect the waters of bitterness to be most pungent at the fountain head. It is through the derangement of our moral nature that the intellect is thrown into disturbed action. Of this truth every man must have convinced himself by observation. Who can be ignorant of the effects of violent and malevolent passions in arresting the regu-

lar movements of the mind? Whose individual experience has not taught him a thousand times, the power of sinful desire in breaking up trains of profitable thought? Who knows not that the corrupt affections distract the attention and draw the mind off from its legitimate objects of pursuit?

It may not be pleaded in bar of this remark, that splendid genius has been often allied to great corruption. In Byron its corruscations dazzle and confound. So they do indeed; and that partly because of their own strength and vividness; but partly also because of their unexpectedness. As an upward explosion of electricity mid the darkness of night, from the surface of the dark waters of the dead sea would surprise and confound the traveller; so the flashes of genius from the stagnant pool of Byron's licentious infidelity, dazzle and confound. Men are not prepared for such contradictions in nature. And who does not see in this very case, that corrupt morality paralyzes even genius? Had Byron's spirit been imbued with the piety of Pollok and the moral nerve of Milton, who can not perceive that "The Course of Time" might have run down, and the "Paradise" been lost?

But though moral power submits not to any precise rule of measurement, yet many things may be predicated of it, highly important to every moral governor. He may inquire into its fundamental principles and the mode of its operation upon its proper subjects; and this may have a happy influence upon government.

Among these fundamentals we must reckon the law of self-love, which is implanted in every human bosom. If no desire of happiness existed, there could be no force exerted upon the rational being either through hope or fear. But as such desire is essentially a part of our nature—as this law is indispensable to our preservation, it becomes the centre of influences both by hope and fear. It is to this that all promises of reward are addressed; to this all threatenings of punishment. Without this there can be neither the one nor the other. Motive operating upon choice would be impossible.

But now, the power of motive must be in proportion to the strength of this desire of happiness; and the mind's apprehension of the magnitude of the reward and the punishment respectively. If the desire of happiness be strong and overpowering, and the blessing promised as a reward to obedience, and the punishment

threatened on disobedience, be gloriously and fearfully great; the motive will have a prevailing energy; and this will be greatly enhanced by the belief of absolute certainty in the connection between the moral conduct and its reward. Where there is laxity in the administration of government, and, consequently, great uncertainty as to the conferring of reward and the infliction of punishment, there, however great both may be, their force is destroyed by the uncertainty; and that government must end in cruelty.—Because its laxity will encourage crime, and the multiplication of crime will create a necessity for either an explosion of power or a revolution. That involves cruelty, and this destruction.

From these remarks it must be an obvious deduction, that the practical force of moral law will be proportional to the apprehended ability of the moral governor to render the subjects of law happy or miserable; and the apprehended fixedness of his purpose to carry out his principles. If the subjects of law verily believe, that every transgression and disobedience shall infallibly receive a just recompense; and on the other hand, every virtuous action shall be fully rewarded with happiness; and if they believe that these rewards and punishments, because of the power and holiness of the governor will be inconceivably great, then will motive have its highest power and the law an irresistible energy.

Let us now carry out this simple analysis of moral law, and its modus operandi, in reference to the Creator's government; and we shall have a magnified view of the amplitude of its range, and the energy of its operation.

The amplitude of its range. This I have already said, is co-extensive with the moral universe. There is not a rational intelligence in heaven, earth, or hell, beyond its reach. The will of God has been made known to them all, less or more extensively, as the rule of their action; and their moral judgments have fixed and defined the extent of their obligations.

It covers our world. It places the autocrat and the beggar alike under its commanding requisitions. It reaches the extremes of society and of government, and embraces all within them. It repudiates the idea, that there is one code of morals for the rich, and another for the poor; one for the private citizen, and another for the public functionary; one for the farmer, another for the mechanic, and another for the merchant, and yet another for the

professional man. On the contrary, this one mighty principle of morality—*the will of God must be obeyed*—ascends the throne and the Presidential chair; it pervades the halls of legislation, and demands that laws and their executors be in subordination to the will of God. The husband and the wife, the parent and the child, the master and the servant, the living, and the dying, and the dead, all are equally amenable to the will of God. It descends with the miner to the bowels of the mountains; it ascends with the æronaut above the clouds; its power is felt in the peaceful cottage, and yet it dwells with the tempest tossed mariner on the mast-head; it rules in the civic procession, and the storm of battle is subject to its power. The Greenlander in his snow built hut bows to the will of God; the European in his marble mansion, bows to the will of God; the African on his parched sands, bows to the will of God. Lo! the amplitude of range—it girdles the globe, and binds it to the foot-stool of it its Maker's throne.

Let us advert for a moment to the *energy of its operation.*

This is seen first in the easy resolution of all questions of doubtfulness in morality. We have only to inquire what is the will of God in this? That settled, the path of duty is plain, and then,

We have the spirit of unbending integrity. He in whose soul this principle is settled, knows nothing but the divine will; and this never can lead him astray into the wayward paths of folly and of crime; and thus,

We have the spirit of true heroism. The energy of this divine rule lifts him up above the fear of all created things. The fear of God is the all-absorbing affection of his soul, and he knows no other fear. Obstacles apparently insurmountable may stand before him, and obstruct his path of duty; but onward he presses in the face of them all. Tell him, "there's a lion in the way, you'll be devoured." Be there a hundred lions in the way, that is the way which by the will of God I am bound to go; he'll take care of the lions. "But if you hold on to these principles of yours, you will suffer loss of goods, and be scourged, and be burned as an heretic." Let them confiscate my goods and scourge and burn me, to whom my Lord may give the power; I am not accountable for these consequences; I am responsible only for this, that I obey the will of God.

Such is the simple principle whose application it is believed

would produce the most felicitous consequences in every social organization; and whose absence from any, must induce most disastrous results. Let us note some of these results and the manner of avoiding them.

There is a sentiment prevalent to a dangerous extent in our country, precisely analogous to, or rather identical with the popular apprehension of that figment of law, in the British constitution, which affirms, that the king can do no wrong. With us the people are sovereign, the majority is king; and the doctrine is often avowed as a maxim, that the people, i. e., the majority, are the living constitution—whatever they do is right from necessity. The will of the sovereign is law, for the king can do no wrong. Now I suppose that with this as a datum, and a small portion of that logic which is commonly found among bodies of men a little excited, it will be easy to demonstrate, that Judge Lynch's decisions must be infallibly correct--that, as he is the highest judicial functionary in the land—sitting next to the king and in his very presence—there can be no appeal from him, and ought to be no stay of execution after his sentence is pronounced. "Are not the people, say they, that is, the majority, the living constitution? And if the constitution, surely the law! Are they not above the law and above the constitution! Are not law and constitution the creatures of the people; and can the creatures be superior to their creator! Preposterous absurdity! On with the tar and feathers--and now set them on fire—the judge so decides; and here the sovereign signs the death warrant, and the king can do no wrong." Such is the doctrine on which the mobocracy of our country is founded, and manifestly, it is but a trifling perversion of the English maxim, "the king can do no wrong."

But now it is easy to see, that if this doctrine and these reasonings be correct, we have not, properly speaking, any fixed system of government at all; it is a mere organized mob; and may assume a different form the next time any multitude come together. With such views prevalent in a community, could there be any safety to persons or property? And if not, how long could such a government endure? It may be well for us therefore to look into this plausible sophistry. A little logic may save the nation, as a little, and but a little sophistry may tear up from its deep foundations,

and hurl down into everlasting ruin, the fair temple of freedom itself.

Towards unravelling this web of fallacy, let me observe, first, that the English maxim, "the king can do no wrong," is entirely misapprehended. "It is not to be understood, (says Blackstone,) as if every thing transacted by the government, was of course just and lawful—but means only two things. First, that whatever is exceptionable in the conduct of public affairs is not to be imputed to the king, nor is he answerable for it personally to his people.—— And, secondly, it means that the prerogative of the crown extends not to do any injury; it is created for the benefit of the people, and therefore can not be exerted to their prejudice."* And a little farther on he adds—"The king, moreover, is not only incapable of *doing* wrong, but even of *thinking* wrong; he can never mean to do an improper thing; in him is no folly or wickedness." By the king in all this is meant the law—the principles of right rule; whereas the blame is left on the heads of the kings personal advisers or deceivers. Accordingly there is another and a prior maxim, of deep importance and indispensable to the right understanding of this; viz: "*rex debet esse sub lege, quia rex facit regem;*" that is, "the king ought to be under the law, for the law makes the king." Here is affirmed the supremacy of the law above all the agents of its execution. The king himself—i. e., the person of the king, is subject to the law. Thus it will be seen, that even in the theory of the British monarchy, the eternal principles of the law are above king, lords and commons. There is no power in the government to destroy right. If the *men* who hold the reins attempt it, the law will rise in the omnipotence of its power and destroy them. Witness the fate of Charles Stuart and his unhappy house.

The next fallacy in the mob-logic to which your attention is called, is that of gratuitous assumption! "We are the people, the people are above the law and the constitution, therefore our decision must stand, and we will do all our pleasure!" Here is one gratuitous and false assumption standing upon the shoulders of another. It is assumed, first, that the people, that is, a majority of the *whole* people are *omnipotent*—that their decision is necessarily

* Blackstone's Commentaries. Chapter VII.

law and right; and then it is assumed, that this partial collection of individuals—amounting to only a few hundreds or thousands—are that self-same omnipotent people—a small fragment are the whole, and a majority of that fragment are the whole people—the living constitution. Such is the reasoning of that wilful king who can do no wrong.

But there is yet a third fallacy; which springs from a mistake as to the nature and design of a written, or of an unwritten constitution. What, let me ask, is the grand design of a constitution? Is it not to protect weakness against the exertions of power?—What is the celebrated Magna Charta, extorted by the spirit of liberty at Runnemede, from king John, but a written guarantee of power, that it shall not oppress the weak? And in a country where power is determined by numbers, what is the constitution, but a charter of protection to the minority? The majority shall rule. This is fundamental in our political structure. But the majority shall be ruled by the constitution, this is fundamental in our social compact. There is law above the highest executor of law—*Lex facit regem.* The sovereignty is in the law itself, not in the minister of the law. He is a mere creature of law, whethe men choose to call him President, king or emperor. 'Tis the law that holds the *omnipotent sovereignty.* For the establishment of this glorious doctrine, our fathers in the British Isles, struggled and fought and bled for five centuries. And gloriously did they triumph. Does any one ask where these semi-barbarians found this noble truth? I answer, in the word of God. "By me kings reign and princes decree justice." The magistrate, "is the minister of God." "We ought to obey God rather than men." The will of God is the eternal obligation of moral nature. And if Sir Wm. Blackstone means, by "whatever the laws permit," laws enacted in consistency with the divine will, then I approve of his definition, when he says, that "civil liberty, rightly understood, consists in the power of doing whatever the laws permit."* Nor do I think any of us, remembering what veins our blood has coursed for the last five hundred years, will much object to the lofty boast of his Editior,—"to be free, is to be born and to live under the English constitution;" for *a fortiori*, we can transfer the sentiment to our own national

* Blackstone's Introductory Lecture. Volume I. 6 p. id. 128.

banner. Who fought for and established the liberties of England? The founders--responds all true history—the founders of the American Republic and their fathers. These are the men who dictated the great Charter at Runnemede, and three hundred years afterwards, obliterated its revocation with the blood of the Stuarts. And shall Americans, with these recollections fresh in memory, feel an emotion of envy or jealousy at the boasts of British freedom? Not at all. 'Tis the work of our ancestors and therein we glory. And shall British Whigs curl the lip of scorn at the boasts of American freedom. Not at all. 'Tis the work of their ancestors, and therein let them rejoice. And shall there be war between the only two nations of the world, who have sealed with their blood the glorious maxim—*Lex facit regem*--the law makes the king? Forbid it ye friends of freedom and of man.

Now my fellow-citizens, as there is a constitution, and as there must be a constitution, in every free government, in order to its freedom, to limit, bind down and confine the officers of government in the exercise of the powers entrusted to them; and as we deem the writing of the constitution an improvement upon the system of our ancestors, it may be well, for a moment, to inquire whence this improvement? To whom and to what are we indebted for this additional security to human freedom! And here I can delay only to refer you to the facts without comment. The Bible is the grand written charter of human rights. Wherever the Bible has free circulation among the people, and the people are taught to read it, there is and must be substantial freedom. But to be more specific. I point you to the summit of Sinai where stood the Hebrew law-giver, enshrouded in the awful habiliments of the Divine glory—there amid the transcendant grandeur of that sublimest of all scenes beheld by mortal eyes--amid the fires and the thunderings of divine power—amid myriads of angels, and through their hands he received from Jehovah, the first written constitution for man's government—the Maxima Charta of human rights. In this law of the two tables we have the first written code—the sum and essence of all moral truth. This stands above and beyond human constitutions and laws. To this they are all bound to accommodate their legislation. The moment they go beyond and infringe this, they no longer bind the human conscience, and the feeblest of mortals will turn upon them and say, "we ought to obey God

rather than men." Here is the prescribed limit of moral power in human hands. This moral code must be obeyed, for it is the will of God.

Let this principle pervade the entire mass of American population, and how glorious must be its results! Let all our legislators feel that above and beyond all human constitutions, is the Divine code of the two tables—the will of God, by which, and in subjection to which all laws must be, in order to bind the human conscience, and how pure and safe must be our legislation? Let our executive officers have it worked into the texture of their souls, that they are God's ministers, as well as men's servants; and how pure and cautious and yet energetic must be their administration. Let our judicial officers ascend the tribunal under the solemn remembrance of their responsibility to His final award who shall judge the quick and the dead according to the law of the two tables; and how grave, and serious, and dignified must be their deliberations, and how conscientious and pure their decisions?

Let all our people discover the true origin and the absolute unity of moral law; and especially let them feel the energy of its power; and how tranquil must be our elections, and how uniformly must they result in the selection of the wisest and the best for public servants? "Of all the dispositions and habits," says the prince of Christian patriots, "which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are the instruments of investigation in courts of justice; and let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of pecuar structure, reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle."* Here is the highest human authority in support of the doctrine for which

* Washington's Farewell Address.

I contend; but I rest not even on this high authority. I refer to the supreme legislator of him before whom Washington humbled himself; for it was the highest glory of this highest patriot, to bow submissive to the will of God.

Gentlemen of the Board—I have now explained to you the great principle, whose application to the government of Miami University, can not fail to raise it to the summit of literary fame. It remains to point out,—and it must be done briefly,—the manner of its application. For this application, you have selected the agency.

By the very nature of its organization, the Faculty of a College must be the depository of its governing power. The power, be it remembered, is in the law; but the direction of it is in the executive. That executive is the Faculty or body of Professors. True, on the President mainly devolves the duty of ruling, but not exclusively. I am no monarchist, and never will govern any body of human beings by myself, simply and alone. But I am very willing to bear my relative part in this administration, or any other, even though that be a heavy and responsible part; if, as I trust is here the case, it be clearly the will of God. But no President of a College can avail much for its well-being, unless there be the perfect concurrence and most hearty co-operation of his fellow members of the Faculty. And it is a peculiar felicity, for which I feel truly grately to Him who marks out the paths of the planets and the, bounds of every man's habitation, that here, as in my former abode I can say, the Faculty is a Unit. And every body of men, who have but one heart, and that heart thoroughly imbued with the spirit of my leading principle, are in their proper sphere, omnipotent for good. They can do every thing that's right.

The government of a College is an idiosyncrasy among literary institutions. It has not the power of the rod—such is common law at least—physical force is not brought in as in academies and schools as a means of operating upon the moral sense. It is not a civil government, although it bears certain important relations to it. Its court is not a court of *law* but of *conscience*; it of course can not be bound by any technicalities derived from civil proceedings. Its power extends only to excision. It is much more nearly allied to ecclesiastical than to civil government. Indeed, all the earlier Colleges were in name and thing ecclesiastical foundations; and there is little of substantial exception in this until the present day. Classical literature never has had, and it has not

now, any sure defence, any safe guardianship but the church of God. The Christian ministry are the bulwark of its protection. But for the power of religion, classical learning would speedily vanish from the earth; and how long science would flourish without literature may be inferred from the fact, that it has always followed in its wake. Literature may exist without an extended science; but science can not be perpetuated in the absence of literature.

Now the government of a College being thus, like that of any true church, purely moral, is compelled to feel its dependence upon the exhibition of truth addressed to the moral sense of the student. Accordingly it has been and it ever will be my principal aim—my leading object, in filling up the measure of duty within my particular sphere, to commend myself to every student's *conscience* in the sight of God. Success here is success every where. If the minds of young men can only be filled, and possessed and absorbed with the conception of their supreme obligation to their Creator's will; they will need no other government. They will then submit themselves to every ordinance of man for the Lord's sake. And it is impossible that young men of this spirit can ever feel themselves burdened and trammelled by laws good and wholesome. How is it possible, by good and upright laws, to trammel the action of good and upright men? How is it possible that any right-minded youth, should ever feel his liberties infringed by right rules? If, as is most true, *liberty is right action*, who can be so free as the man who obeys the truth? Who so base a slave, as the man who is driven, by the scorpion lash of his own corrupt lusts, right against the sword of justice? Accordingly, all experience in College government teaches, that young men, who have the fear of God before their eyes—who have it as their commanding purpose to do the will of God—who believe that to be free is to live under a government of moral law—all young men who regard the sovereign power as residing not in man but in the law, lives above the fear of penal discipline, and never give the least trouble. On the contrary the conduct of such is itself half the government. The law lives in them, and walks in them, and through them commands the respect, and reverence, and fear of the immoral and refractory. Now it is by cultivating the lofty tone of morality, which in the hand of the officer recognizes the law, and bows to its supremacy, that we hope to rule unseen and unfelt, except by the immoral. The virtuous youth knows indeed that the law rules,

and to the law he bows, because it is the will of God; but to bow his neck to human authority, this degradation he can not know. His will is never thwarted; his plans never broken through; because his will is accommodated to the law, and he does all his pleasure. Enviable freedom this! Happy institution where such young men abound!

But are we asked, how can we procure such? I answer, from the bosom of pious families. We may not expect them but through the co-operation of good men and women all over the community. Education must begin in the nursery; and in this as in every other good sense, true Christians are the salt of the earth. They preserve the College as well as the Commonwealth from total corruption. While on the other hand, false Christians—Christians, falsely so called, and open infidels, are the parents of profligacy and vice, "and their word will eat as does a canker." A College of such youth could not be governed by law at all. Nothing but brute force could avail. Take away the sanctions of religion, and you destroy the foundations of society; "let us with caution indulge the supposition," says Washington, that morality can be maintained without religion." Hence our main and only dependence to sustain a proper tone of morality in the College, is the exhibition of religious truth set forth in the Bible. The straight forward and fearless exposition of the sacred Scriptures is the ark of our safety. Their heavenly doctrine hath a power and an energy that reaches the understanding and commands the judgment, and with the inward force of conscience, brings the soul into subjection to moral law. If God sanction our efforts here—and we have his blessed promise for it—we are safe and the community is safe.

But it may be asked, what if young men will not hearken even to the voice of God speaking in his law; what if, in despite of all your efforts toward the instilling of sound principles into their minds, and the formation of correct moral habits, they persevere in the ways of turpitude and crime? The answer is easy; we hold up in the law, the sword of justice, and warn off all from its glittering point; if, notwithstanding our best efforts, any mad youth will rush upon it and impail himself, we let him die. His blood be upon his own head; our skirts are clear. After the first and second admonition we reject him. The pruning knife is as necessary as the spade. A vine of such luxuriant growth as this must be headed down; its straggling and cross running branches

removed; or a barren vintage will disappoint our hopes. But even in these severe operations, it is our constant effort to let all men see that the amputation is not our act. 'Tis the majesty of the law. 'Tis the madness of folly braving the power of moral truth. 'Tis suicidal infidelity falling upon the point of its own sword.

Such, gentlemen, is the principle by which we hope to secure your approbation; and such, fellow-citizens, the mode of its application, by which we hope to win your confidence. By protecting the virtuous, we shall draw them around us, and, under the sanctuary of the law, give them every opportunity of improvement. Only such, we are persuaded, ought to receive a liberal education.—Vice has powers for mischief sufficiently great without the aid of education. To invest it with these additional means of mischief, is to put a dagger into the hand of the mad-man. Such a course in a College would make it the exuberant source of calamity and distress to the community, and thus reverse the very design of its creation. The power for good is great, but so is the power for evil, in every large literary institution; and manifestly, its character must be determined by the principles of its moral code, and the strictness of their application. Let young men be trained under the discipline of this heavenly rule—my meat is to do the will of God. Let them be taught theoretically and practically; ever to keep their eye on the law and their feet in the path it prescribes—let this be their regem during the four years of their College course, and the high probabilities are, that their future lives will correspond to the past, and the world be better for their connection with it. The demons of vice will exclaim as such men approach them: Are ye come to torment us before the time? And virtue restored from her wounds will leap and sing for joy.

The importance of College government can be fully appreciated only by him whose eye looks narrowly into the history of the past, the state of the present, and the visions of the future. His retrospective glance has already taught him that, for many centuries light—the light of religion, and morality, and true science—has been struggling against darkness; moral truth has been warring against error, and delusion, and death; the law has been contending for the supremacy; liberty, the creature of law, for the honor due to its parent.

This battle he perceives, rages at the present hour with increased virulence. Power grasps more and more firmly the mace and the sword; while law, with increased energy, seizes upon the un-

derstanding and the conscience. The sentiment pervades Christendom, that the next general war will be a war of opinion; and this is probably correct. But it will not be really more a war of opinion than that of 1776, or the war of the Long Parliament.—And doubtless it will be a conflict between the same parties—power and right—brute force and moral law.

Again, he turns his eye to the visions of futurity, as the pencil of inspiration has painted them on the sacred canvass, and the signs of the times reflect them from the clouds of heaven, and he perceives that the only king whom the law does not make, is about to vindicate the supremacy of the law he made. The probabilities are very strong, from the inspection of prophecy, that in about a quarter of a century, this issue will be joined on the field of Megiddo,* and the battle will be fought which will terminate, for a

* That the following allusions may be the better understood, it may be proper here to add (which was not contained in the address, as delivered), that the author considers the image of Nebuchadnezzar, (see Daniel, chap. iii.) as a symbolical, prophetic history of despotism. This despotism existed under four great universal monarchies, viz: The Assyrio-Babylonian, founded by Nimrod, the grandson of Ham, see Gen. x: 8; the Medo-Persian, by Cyrus; the Græco-Maeedonian, by Alexander; and the Latin or Roman, by Romulus; and they are represented respectively under the symbols of the golden head, the silver breast and arms, the brazen belly and thighs, the iron legs and feet. These monarchies, though different are yet one; they are the living embodiment of tyranny, lording it over the body, soul and conscience of man. For above thirty-six centuries has it continued to tread on the necks of the nations and to crush them into the dust of degradation.

The little stone cut out of the mountain without hands, and which becomes a great mountain and fills the whole earth, is the *true church of God,* or kingdom of our Saviour. This, by means of its pure doctrines and sound morality, is, and always has been, at war with the despotic power; and it will ultimately destroy it. This war tending to the destruction of the image, or despotic power, will come to a close at the end of the "time, times and a half" of Daniel, chap. xii: 7, or, which means the same period, the 1260 years, or 42 months of John. Rev. chap. xi: 2, 3. The commencement of this period, I suppose to synchronise with the rise of the Mahommedan and the Papal apostacy in A. D. 606. Its termination of course will be A. D. 1866; and will be effected by the combined powers of freedom. The place of this battle probably will be the field or plain of Megiddo. See Judges i: 27; v: 19. 1 Kings iv: 12; ix: 15. 2 Kings ix: 27; xiii: 29.—Zech. xii: 11. It is called in Rev. xvi: 16, Armageddon, i. e., the destruction of Megiddo and is generally, and, I think correctly considered the same as Jezreel, and is now called Esdraelon—a valley celebrated in history for bloody and terrible battles. "This plain, computed to be about fifteen miles square, is the 'mighty plain,' as it is called, of the ancients, and celebrated for more than three thousand years as the 'great battle ground of nations.' From here Elijah girded up his loins and ran before Ahab to the entrance of Jezreel, it was on this plain that Barak went down, and ten thousand men after him, and discomfited Sisera and all his chariots; it was here that Josiah, king of Judah, disguised himself, that he might fight with Necho, king of Egypt, and fell by the arrows of the Egyptian archers. The Assyrian and the Persian, Jews and Gentiles, Crusaders and Sasacens, Egyptians and Turks, Arabs and Frenchmen, warriors of every nation, have poured out their blood on the plains of Esdraelon; and here, said a gentleman whom I met in Palestine skilled in the reading and interpretation of the prophecies, will be fought the great final battle with antichrist, when circumstances which are now supposed to be rapidly developing themselves shall bring together

thousand years at least, that despotism which has tyranized over the human race from the days of Nimrod. Though this battle, like "every battle of the warrior. shall be with confused noise and garments rolled in blood," yet will it be a war of opinion. It will be the English tongue against Babel—the friends of freedom and law, against the combined advocates of despotism and brute force.

Now it is impossible for a man who has eyes, not to see that in a war of opinion, the Colleges of the land must operate a most powerful influence. They are manufactures of opinion,—moulders of the public mind. How fearfully important then, that they mould after the perfect example of the glorious Redeemer—that the doctrines which emanate from them, be the very truths of unchanging and eternal law. And in a universal war for liberty—and in a battle which will settle for a thousand years the question, whether man shall be bond or free, can any man believe that no American blood will be shed? I know indeed the wisdom of the Washingtonian policy, which teaches us to keep entirely clear of European alliances, offensive and defensive. But then I know that this last war will be so all-absorbing as to leave no neutrality, and assuredly the agency is now on foot, and most actively employed in our country, by which, if we were even indisposed to it, we will be drawn into the whirlpool. But when the powers shall begin to concentrate for the last struggle—when the legitimacy of Continental Europe shall, for the last time, menace the liberties of the world—when goaded by a priesthood, that has always been the right arm of despotism—they shall display a determination to stake the final question of freedom or of bondage for the human race, upon the issue of a single battle, can any man believe that America will stand by a mere spectator! The congregated despots array themselves on the plain of Jezreel, aiming a final blow at the free spirit of law; their thousand gilded banners and their millions of swords sparkle and gleam in the bright beams of heaven. The genius of liberty takes her station on the summit of Mt. Tabor, to view the lines hostile and friendly. She darts her bright eye along the ranks of the free. But—lo! her cheek turns pale, her heart palpitates, her knees tremble, and with faltering tongue she exclaims—"and where, oh! where is the star spangled banner,

a mighty army of the followers of Christ, under the banner of the cross, to do battle in his name, and sweep from the earth his contemners and opposers."—Stephens' Incidents of Travel. Volume II, Page 271.

from the far distant land of my refuge! Has the eagle's mighty pinions flagged, ere he passed the wide Atlanlic! Or does his piercing eye blench at the splendor of yonder dazzling and hostile array!"

What say you Americans! Can the last battle of freedom be fought without you? Sons of Miami University! what say you? Shall the field of Armageddon be won without one drop of your blood!! Shall no stars and stripes wave in triumph on the summit of Mt. Tabor, over the dunn war-clouds of that terrific but glorious day!!

I know your response. I know the response of the American people. Such dishonor and disgrace is not the allotment of heaven, to the sons of those who fought at Bunker hill, at Saratoga, at Brandywine, at Yorktown. Oh no, the stars and stripes will be there; and should liberty herself fall, the eagle banner will be her winding sheet. But liberty will not fall, though many of her noblest sons shall bleed. Michael the Prince of the covenant—the Captain of our salvation will lead the hosts of freedom and of law, on that great day of God Almighty. Then and there will he demonstrate, in the blood of slaughtered millions, that as moral law originates with Him, He will award victory to its friends, in the destruction of its foes.

If, then, young men of America, some of you who stand here today, may be called upon to draw a blade or hold a banner on that glorious field;—if, by that day your country shall have numbered thirty-five millions, and shall be the strongest Protestant nation in the world, and the genius of Freedom shall exclaim to her, "Ho to the land with outspreading wings, which is beyond the overflowings of Cush;" if your country is destined to perform a conspicuous part in the last act—in the very catastrophe of that fearful tragedy which closes with the destruction of despotic power, and results in the establishment of free government, over all the nations of the world; how fearfully important it is; because how powerfully conducive to the grand result, that you yourself be living examples of subjection to law. If the government of your country is to be the great examplar, according to which the nations, whom her sword shall have aided to make free, shall remodel their political institutions; how important that her own be purely a government of law! Let it then be the high aim of Miami University, and of all other Colleges, and of the nation itself, to teach the world submission to the will of God.

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